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RELIGIOUS DEPARTMENT. MISSIONARY BIOGRAPHY.

For the Boston Recorder.

*Biographical Sketch of the Missionaries
SWARTZ and VANDERKEMP.*
[Concluded from page 145.]

THEODORUS VANDERKEMP was born at Rotterdam, about the year 1747. He received his academic education, and commenced the study of physic at the University of Leyden. After this he served sixteen years as an officer in the army, and during that period lived a life of peace and godliness. Leaving the army, he studied two years at Edinburgh, after receiving the degree of M. D. He then resided in Zeeland as a practicing physician. In that place, to use his own language, "he became publicly a Deist, blaspheming the name of Christ, under the conviction that he pleased God."

In 1791, while sailing in a boat with his wife and daughter for amusement, a waterman overtook them and instantly overboarded them. His wife and daughter were saved, but he was saved from the very jaws of death, as by a miracle. Thus a life was preserved, to be spent in preaching Christ to the heathen. A few years after this terrible event, the Lord directed him to the hardness of his heart, the inefficacy of means to soften it, the infidel was humbled and brought to the Saviour. He afterward served in the army again, as superintendent of a hospital near Rotterdam, till the year 1804. Leaving the army at that time, he took up his residence at Dort, and spent his time in oriental literature, in finishing a commentary on the Bible to the Romans. He was in this situation, when an address of the Missionary Society was put into his hands by a Moravian. It was the object of this address to excite the prayers of Christians on the Continent, on account of the trackless wilds of South Africa. Here this, the Doctor had been much affected by the wretched state of the heathen; but the address, and papers connected with it, instantly kindled in his heart a missionary zeal which he could not suppress. He immediately wrote to the Society and offered his services as a missionary. After making inquiries, they were fully satisfied with respect to his qualifications, and accepted his offer. He then, what made this man at the age of about fifty years, possessed of a fortune, and pleasantly situated in retirement, he himself as a missionary to such a country? I reply with Cornelius Brem, who recommended him to the Society, "that a secret hand of the Lord was in it, moving him to take the step."

In a letter to the Society, Dr. Vanderkemp observes, "that the perusal of their address: 'Let my heart immediately directed to you to the ideas which presented themselves to my mind.'—Allow me to say, in a strain betwixt two, having a desire to be sent, if the will of God be, by means to the heathen." In another letter he says, he cannot describe the state of mind better than in the words of the Lord: "I heard the voice of the Lord, whom shall I send? and who will be for us? then said I, here am I, send me." This was the spirit of Vanderkemp's views and feelings constituted a permanent part of his call to the missionary.

Brem observes, that the Doctor was perfectly skilled in all sciences and faculties, philosophy, divinity, physic, the mathematics, &c. He not only understood all learned languages, but also all the modern European ones; even that of the islands of Scotland."

Dr. Vanderkemp left England for the Cape of Good Hope, in Dec. 1798; accompanied by Mr. Kitchener, a countryman of his, and two English missionaries. They went to go on board a ship laden with provisions for New Holland.

The Doctor commenced his missionary labors among the convicts. At a time of considerable confusion among them, and no others dared to approach them, he and his brethren entered their dark abode, and conversed with them, and affectionately, but plainly, respecting their spiritual concerns. Many were impressed, and several were hopeful of a saving change of heart. So the change among them, that was effected by a meeting, which was held three times a week, and conducted by the convicts themselves.

Edmund set out on a mission to Caffraria. They travelled through a dismal wilderness, between ridges of perpendicular mountains thickly inhabited by wild beasts. Their journey was fatiguing and perilous, and their rest at night was disturbed by these wild beasts, and by savage Bushmen, "more fierce and wild than they."

As Caffraria was at that time in a state of war and confusion, the Doctor's situation was peculiarly trying. Speaking of it afterward he says, "The more the difficulties and dangers were mentioned, the more I was excited to go forward, and found my faith increased."

The king of the Caffres received him in a friendly manner, but was unwilling he should remain. At length permission being given him to stay, he began his labors, and continued them two years; at the end of which he removed to Graaf Reinet. Four Hottentot women whom he had baptized, and 17 other persons, were under his care and instruction.

The Doctor had great influence over the minds both of the king and of the people. Being requested by the king, in a dry season, to pray for rain, he consented. He had before told the king that the gift of rain depended wholly on the pleasure of God, and that Christians did not pray to him in vain. The next morning after the Doctor had made his supplication, "a storm of rain commenced which lasted three days, and was so powerful where the king resided, and accompanied by such peals of thunder; that it washed away his kraal, obliged him to retreat, and terrified him so much that he desired Dr. V. to treat Jehovah, 'that he might hear no more such tremendous thunder claps.'"

He and Mr. Read continued about nine months at Graaf Reinet, in unwearied labors among the Hottentots.

A piece of ground having been given him for a settlement near Algoa Bay, he removed thither in March 1802, and immediately commenced his labors. But sickness soon interrupted his progress. The rheumatism confined him to his bed for eleven months, and affected his health for a much longer period.

Our missionary was exposed to great danger from the hostile Boors and Caffrians. On this account he was urged by the Governor to remove to the Cape, as the last resort to save his life. But to this he would not yield. His spirit shrunk from no danger; his resolution to proceed in the work he had begun, was unwavering. The missionaries were obliged, however, to remove to Fort Frederick, seven miles, and reside there about a year. Notwithstanding these difficulties and dangers, Dr. V. observes, at the end of a year, "We are able to number at least twenty Hottentots, of whose conversion to God we have no doubt."

A new situation was now assigned him for the establishment of a mission, nine miles north of Fort Frederick. This place he called Betheldorp, or village of Bethel. Buildings were here erected and ground laid out for an establishment, in 1803.

The inhabitants at this establishment were made up of Caffrians, Gozaks, and Hottentots.

Notwithstanding the opposition and outrageous clamors of the Boors, the work of the Lord went on; and numbers were added to the church, "of such as should be saved." From the first of Jan. to the first of Nov. 1804, twenty-two adults and fourteen children were baptized. The church members at that time amounted to forty-three. In 1809, the number of inhabitants in the settlement was about 1000. Later than this, we find no account of their number before the Doctor's death.

Dr. V. exerted himself to promote industry both among the men and women. The people employed themselves in agriculture, and in various kinds of manufactures, both for their own use and for sale.

Here a large and flourishing settlement was formed from the most degraded of human beings, in a place which, six years before, was a "wilderness without inhabitant." This was done under the direction, and principally by the exertions of one man.

During the latter part of his life, the Dr. had his mind much set on a mission to the island of Madagascar. When his plan was ripe for execution, and he was on the eve of engaging in the mission, death put a period to his labors. He died of the apoplexy, on the 15th of Dec. 1811, about 64 years of age. The last thirteen years of his life he had devoted to the cause of missions.

Dr. V. left a widow, who was probably a woman of the country, or, in the language of the missionaries, "a Hottentot sister"; as were the wives of Messrs Read and Ulbricht.

Mr. Campbell observes, that the Dr. was not sufficiently "aware of the importance of civilization, and seemed to have judged it necessary, rather to imitate the savage in appearance, than to influence the savage."

Mr. Campbell observes, that while he was in Africa, Mrs. Vanderkemp found a life of the Doctor, written by himself. Should that be published, it will doubtless furnish many interesting facts concerning this interesting man, which are now unknown to the public.

This conclusion is drawn from a concurrence of circumstances. We do not find it expressly stated.

to imitate him. He would appear in public without hat, stockings or shoes."

We have a noble instance of his humanity in the following fact. Being much affected with the horrid treatment which the slaves of the Boors received from their masters, he, within three years, paid out of his own pocket about 5,000 dollars, to redeem seven of these miserable sufferers from a state of bondage.

Dr. V. possessed a strong and vigorous mind, and a robust constitution.

His patience, his self-denial, his fortitude, his steady perseverance amid a cloud of dangers, his zeal in his Master's cause, which carried him through so many laborious enterprises, are very remarkable, and worthy of imitation. He left retirement and ease, books, and plenty, and friends, for a howling wilderness, a life of hardship and want, and the society of savage men, whose degraded condition was but one degree above that of the brutes themselves. This he did when he had retired from active duties, when the evening of life was approaching, and when it might be supposed not only desirable but allowable, to spend the remainder of his days in ease and quiet. Who can doubt, that "a secret hand of the Lord was in it," and that he undertook his mission from love to the souls of men!

From the London Jewish Expositor for July, 1818.

PROCEEDINGS OF THE LONDON SOCIETY FOR EVANGELIZING THE JEWS.

Emperor of Russia's Protection to the Rev. B. N. Solomon.

The following copy of a letter of protection and authority granted to the Rev. Nehemiah Solomon, by the Emperor of Russia, has been transmitted to us by the Rev. L. Way, who justly describes it as "the most extraordinary licence and authority ever granted, since Nehemiah received his letters to the Governors beyond the river."

CERTIFICATE.

The bearer of these presents, Benjamin Nehemiah Solomon, a Hebrew by descent, having embraced the Christian religion in England, and subsequently admitted into ecclesiastical orders, at present sojourning in Russia by Imperial permission, to procure for him special protection in every place of his residence.

Wherefore all local authorities, Ecclesiastical and secular, are to afford to the said B. N. Solomon, as a preacher of the word of God among the Hebrews, every protection, defence, and all possible assistance, so that in case of necessity, he may receive from the authorities in all places due co-operation and safeguard, in the free exercise of his official duty, without any impediment whatsoever.

In witness whereof is this instrument granted, with my signature and the arms of my seal affixed thereto.

The Minister of Religion and National Civilization,

Prince Alexander Gallitzin.

Moscow, 25th Feb. 1818. No. 185.

Extracts of Letters from Rev. L. Way.

Smolensk, March 9th, 1818.

Having a letter of introduction to Baron A—, the Governor, he very politely took Solomon and myself in his train, and four to visit the Archbishop, who received us very graciously, and seemed much pleased when he was told that a Jew was ordained as a minister. He accepted of a Testament for the use of a Hebrew institute in the town; but as the Governor was obliged to interpret, we could not enter largely on the subject of our journey. We soon, therefore, released the Governor from his new office of conveying the Jew, the first, and perhaps the last, his two dragons will ever guard, and being deposited in due form at the inn, we set out on foot to visit a very different scene. There is in the town one Jewish family of three generations; the grandfathers, formerly a teacher of Hebrew, a man of ninety, infirm and bedridden, was leaning on a miserable bench reading his Talmud. After some previous explanation, we showed him the Hebrew New Testament opened at the third of St. John; when he read the whole conversation of Nicodemus with great energy and feeling, and entered upon a comment on the part relating to the lifting up the serpent in the wilderness. He could hardly believe it possible that we could give him such a valuable addition to the miserable remnant of the Targumists, which formed a little library at the top of the bedstead. His children and grandchildren, in number eight or ten, suspended their different works and listened in mute attention; and without any stretch of imagination, one might almost have supposed another patriarch blessing his children before his death.

It was truly refreshing to behold the delight of this old man, in an acquisition, the value of which he was not so sensible of as ourselves; but if he continues to read with the same attention and delight, he will doubtless find him of whom Moses and the prophets spoke, and instead of feeding any more on the husks of the Talmud, he may, ere he dies, have a taste of the fatted calf, and drink of the spiced wine of the promise.

The night of our departure we passed at a Jewish inn, where Solomon had a long conversation with five Jews, and left a Testament and tracts. At Pasha we found a respectable inn, kept by a Jew, whose son received the Testament most thankfully. And at the different post-houses on the whole road to Minsk, wherever we found a Jewish post-master, we left a Testament for the use of themselves and passengers. We arrived at Kroupi on the 16th, (Friday,) just as the synagogue was lighting up for the Sabbath eve. I went thither immediately, leaving Solomon to arrange the dinner as well as he could, with the scruples of the Jewish host. I entered a place more like a barn than a temple, where a tattered green curtain with an irregular figure of the shield of David, shewed that the law of Moses was contained in a deal box nailed against the wall, and truly there was no occasion to write Ichabod upon it. Such a sad degeneracy from the glory of the temple service I had never witnessed before. Had I never felt pity for the dust of Zion, the filth of this house must have excited it. When heat and stench compelled me to retreat, about twenty of the congregation left their worship, such as it was, to follow me to the door; I conceive they had never seen a Gentile within it before.

Minsk, March 19th.

Having read in Mr. Pinkerton's printed letter, that the Jews of this province were well disposed to receive the Gospel, and that the Archbishop Anatoli was attached to the cause, I was very desirous to visit it. With all the dispatch we could make, the state of the roads impeded our arrival till early on Sunday morning, when we repaired to the Archbishop's private chapel, & saw this venerable man in full pontificals, performing the service in person, and then passed the remainder of the day in Sabbath rest at our lodging. On the morrow I went with Solomon to make our first call on the Governor, who is a Catholic, and informed us with apparent satisfaction, that he had himself sent a Jew to be baptized by their minister. Formerly no Jew could enter any but the Greek church, but now there is no restriction of communion. He sent his secretary with us to the Archbishop, who received us very cordially, and it was delightful to me to hear him say, that the servant who ushered us into the room was a baptized Jew.

This had been admitted into the Christian church by the Greek minister of one of the villages we had passed, and when this good old man heard of it, he sent for him and took him unto his own home; an example well worthy of imitation by all who are by profession concerned to maintain the Christian name. I conversed a considerable time with this friend of Israel in Latin, which he spoke with fluency and elegance, and as his pronunciation was more like my own than that of the prelate of Smolensk, we should have got deep into the subject, if his physician had not entered to feel his pulse in another way. As it is my fixed intention to state things just as I find them, without the smallest color or exaggeration, I must confess that my expectations were not fully satisfied in the account the Archbishop gave of the disposition of the Jews in his province, or of the warmth of his own zeal. He informed me that he had received a packet of Hebrew Testaments from the Bible Society, which remained undisposed of at his house; at which I was not surprised, as I understood the Jews were expected to pay for the privilege of possessing them: an effort which cannot be looked for on their part, till some members of the Jewish community obtain a knowledge of their contents without money and without price. "Freely have ye received, freely give," must be written on one side of the banner of a Jewish mission, and on the other, "The liberal deviseth liberal things, and by liberal things he shall stand." As we saw so shall we also reap—if the Jews pay for their Testaments, they will expect to be paid for their future services; but if they receive them as we have received the water of life, freely, we shall one day see them casting their idol gold, not to the mole, but into the treasury of the Lord. Their substance, as well as that of the Gentiles, shall be converted to the Lord, and they will come to Zion bringing their gold with them, and a new heart will turn the current of their trade into a merchandise better than that of silver. I had a strong feeling upon my mind that something would be done at this place, where the Jews actually swarm; they crowded round us in numbers on our entrance. As our time would not admit of domiciliary visits and tardy measures, we consulted the Lutheran minister and the Master of the Police, as to the best means of approaching them, and with their approbation it was resolved to send out a few written notices in Russian and German, that we wished to speak to the Jews on the subject of religion, and a time and place were appointed close to our lodging. The Master of the Police, who entered warmly into the business, attended in person, and, as constables in Russia are dismounted dragons, four of this description were sent to keep the doors by order of the Governor. At the time appointed about two hundred of the choicest Israelites of the place were admitted into a large room, and about three

hundred of the ordinary class were kept out by the dragoons, in whose presence the most perfect order prevailed. When the elders were assembled, a deputy was sent to invite us, and the Police Master entered with Solomon and me at a private door. He had in his hand a large Hebrew Bible, and I carried in a bag full of Hebrew Testaments. After a prefatory address, which seemed to give satisfaction and excite curiosity, they allowed Solomon to speak, which he did in German with great propriety and firmness, for nearly half an hour, referring to Jeremiah xxxi. and Daniel ix. and to other passages relating to the new covenant. When he began to speak of sin and a Saviour in a Christian sense, a murmur commenced, and two or three could contain no longer, but began to speak all at once. Upon this I desired the Police Master to tell them that we did not come to dispute, but to afford them information, but that if they preferred an argument to a friendly address, they must select an individual and allow him to speak alone. But they could not agree amongst themselves who this should be, and therefore allowed Mr. Solomon to finish with some remarks on the fifty-third of Isaiah, and other especial subjects. The chief controversialist then retired with us into the next room to hold the dispute, which ended in very good temper, and the whole party dispersed as soon as I had distributed the Hebrew Testaments among the most attentive and respectable hearers. I doubt not but some heard the word with gladness, and all seemed excited by the novelty and interest of the occasion. Many brought little Bibles with them, and even took notes; and in the evening many applications were made for Testaments and Tracts, and several who were not at the meeting, said they came in hopes to hear the English Gentlemen speak. We had hitherto tried nothing but bush-fighting and skirmishes, but here we were in the midst of the enemy, and verily had a brisk encounter—if we were not victorious, we were not defeated, and by the goodness of God who stilleth the raging of the people, nothing unpleasant occurred. On our departure on the morrow, a great many Jews attended at the door, and bowed a most respectful farewell.

Moscow, on the Prypiet R. 26th March, O.S.

In these provinces (Poland) the Jews actually swarm to such a degree, as to appear the possessors of the country; while the native Poles appear among them as the strangers and proselytes of ancient Judea. All the trade of the country is in their hands. They are the traitors to all the post-houses on the road,—most of the inns are kept by them,—they keep the ferry boats over the Duinep, Prypiet, and Berizyna,—they farm the mills and buy the produce of the land from those who till, and in some places are the cultivators,—they have all Polish servants for domestic purposes, and are the masters of fabriques where Gentiles work. At one place where an immense flame ascending through the roof of a house attracted my notice at night, I found on entering that it was an iron mill, which a Jew rented, with twenty-four Gentile slaves who work it night and day, by sixes in succession.

All the villages from Minsk to Mozyr are occupied by Jews, and each has its own synagogue or two, all in the most wretched state of dirt and ignorance that can be conceived. In these places, however, we found some few who could read the Testament in Hebrew; and where this was the case, we left a copy at the inn or synagogue, and nothing could exceed the curiosity of the common Jews to know what it was about: but to do effectual good in these places, schools should be established and a common edition of the Testament circulated in German Hebrew, which is the only language the generally understand. At Mozyr Solomon held two long conversations; one with the Rabbi at his own house, who after some explanation, accepted the Testament, as the Rabbi at — had done before, in his synagogue; and where this is the case, there is no difficulty in collecting as many Jews as you please. As yet they are not all willing—some look very suspicious, and seem to have heard of our purpose; but the seed thus sown may take root; and though we have not yet met with a Crispus, neither have we seen any thing like insurrection or opposition.

Zytomyr, Friday, 9th April.

At Obrouch we found the Rabbi at his prayers in his room, where he stood in a corner praying in secret, while a few devotees were performing the same ceremony in an adjoining room. Being unwilling to disturb him, we returned to view the synagogue, which is a singular and ancient structure of wood falling quickly to decay. I observed to a respectable Jew who conducted us, that their synagogues were so old, that instead of repairing them, they had better go back and build their temple; to which he instantly replied, "I should be glad to go directly, and would leave my coat behind me to do so." This expectation and disposition is very general among them, and considering that Poland is to them a native land, would be surprising, if the Spirit which searcheth the heart had not said, "If I forget thee, O Jerusalem,

may my right hand forget her cunning." On returning to the Rabbi and seeing the other side of him, (for before we had only seen his back and that under a veil) we found that the veil was yet indeed upon his heart. He would not even look at the Testament; and the only excuse he could make was, that he had too many of his own books to read; to enable him to answer the questions put to him about his own law. All the variety of character I have seen in different communions, convinces me of the broad distinction between nature and grace—that the true religion is a work of the Spirit of the Saviour, on the soul of the sinner,—that, where this is wanting, orthodoxy in opinions and total ignorance of salvation are nearly on a level, as to their practical operation on human characters. As Cowper has well said,—

"Of all that wisdom teaches this the drift,
That man is dead in sin and life a gift."

On the other hand, where this divine and inward operation is really commenced, personal communion finds no interruption from diversity of public ordinances. I have met with "devout Greeks" not a few, who are making rapid progress in the divine life; men who have "tasted that the Lord is gracious," and who have been awakened by national correction to give God all the glory of their temporal and spiritual deliverance. I have been highly edified by their sympathy of feeling for the salvation of Israel,—if the "idem velle et idem nolle," be the bond of friendship in the world, "One God, one faith, one baptism," are no less the links of that communion which thousands profess to believe, and know no more of, than the repetition of the words in a creed. I must also here acknowledge that in this part of my journey I felt in with a dignity of the Catholic Church, whose liberality of sentiment and enlightened views of Christianity, leave room to hope that Fenelons and Pascals are yet to be found in the pale of that communion. I conversed with him for several hours in Latin. The circumstances of the gentleman, at whose house we met, obliged us to sleep in the same room, and I pray God we may one day sleep together in Jesus our Saviour, and rise with him as members of that church of which He is the only head. All churches, as well as all nations, kindreds, tongues, and people, will doubtless be found to possess many members who are worshippers in spirit and in truth.—What I have suggested before as to the state of Christendom, refers to nominal professors of whatever description; and, as to this numerous class, the church is yet in the wilderness; and surely the immense preparation which the wisdom of the Almighty has made for the restitution of his fallen creatures, and the stupendous machinery of redemption in the gifts of his Son and Spirit, must lead one to look for, and long after, and hasten, the period when Christian nations will be nations of Christians, and the whole earth be filled with the knowledge of the Lord and of his Christ.

April 11.—The observations made above on the diversity of persons and places, has been fully exemplified in this provincial town. We have passed from a land of forests and swamps to a land of corn and vegetation; but in other respects Zytomyr is the very opposite of Minsk. There we had a Governor, a Master of Police, & a Lutheran, all ready to co-operate, and Jews crowding in shoals to our doors.—Here all orders seemed to be paralysed.—We arrived on the Jewish Sabbath-even, and attended the synagogues, one of which was crowded to excess, and the most extravagant contortions of the body made during the service. I imagined these gesticulations to be expressions of sorrow for sin, but Solomon, who had seen them before, informed me they were paroxysms of joy for the return of the Sabbath. As the best joys I ever heard of or experienced, are "unspeakable," and "the still small voice," has more of God in it than the storms and the tempests of human passions; I lay no stress upon these appearances, but I must say, that in this place at least, the Jewish Sabbath bears testimony against the Christian. I walked out early on Sabbath morning, and was surprised to see an immense market crowded by Poles bringing their goods from the country, and while a few devotees were crossing themselves and kissing pictures in the churches, the population were employed in their traffic, while police officers and dragoons were keeping order. This open violation of the Sabbath among the Gentiles is a great stumbling-block to the Jews, who though they scrupulously avoid themselves of the occasion, naturally conclude, that Christians do not believe or respect the authority of a law, which they profess to be equally binding on themselves as on the house of Israel. The Governor being absent, my letter of introduction was opened by the Præses, or Chief Magistrate, who declined taking any part in the absence of the Governor; observing, that the Jews of this province were not so enlightened as those of Minsk, and that so novel an attempt might excite a tumult. The Police Master told me there are 4,000 male Jews in this, and more at Berdichey, a town in the neighborhood. Many are rich and respectable in appearance, but by all accounts they exactly answer the description in Isa. lvi. "They all look to their own way, every one for his gain from his quarter." Finding nothing was to be done through the help of constituted authorities, and deeming it improper to act in opposition to the Catholic Præses, we determined, as a last resource, to send out our Jewish factor with a specimen of the Testament, and offering to give a copy to any respectable Jew who would come for it and show he could read and understand it. In consequence of this notice, three immediately appeared, and gave satisfactory proof of their capacity and good disposition; and one of them himself explained what the

Gospel meant to the others. Then came a venerable looking Jew, who said he was coachman to the Emperor, and drove him into Moscow at his coronation. He begged a copy for his brother, who was a scholar and a magistrate; and thus in the course of Sabbath evening and Monday morning, twenty-one copies were distributed in this place. . . . It is thus perfectly manifest, that there are Jews in all places ready to receive the Gospel, and that the opportunity should be taken before Rabbinical or Papal persecution shut the door.

April 13.—Having written the preceding section, and being prepared to depart, I supposed that our business at this place was ended; the post-horses, however, did not appear till two o'clock, and the whole morning was occupied in receiving Jews, who came in numbers to ask for books and make enquiries. They all behaved with the greatest respect and attention. Several of them were of the most respectable class; and one who volunteered his services in our cause, was a merchant who had assumed the Gentile dress, and seemed fully persuaded of the truth of Christianity, and the expediency of promoting the knowledge of it among his brethren. To this gentleman I entrusted seven copies of the Testament for the use of the Jews at Berdichey. He informed us that the younger Jews in Poland are very generally disposed to receive instruction,—that it would be most readily received from English teachers,—and that instead of wasting their time over the Talmud, which is "a science that leads to nothing," (to use his own words) they should be taught German, Polish, or Russ, and made acquainted with the Scriptures, and books of elementary knowledge. He reproached in the most decisive manner the existing custom of the Jews as to early marriages, by which boys of fourteen and girls of twelve are united at the discretion of their parents, and often without having seen each other previous to the ceremony. He gave us an introduction to a most intelligent Jewish physician, who fully agreed with him in opinion on the above points, and who also declared that he was himself a Christian, and he thought all candid and sensible Jews who read the Testament, must admit that Christ is the promised Messiah. These two gentlemen gave us many other useful hints, as to the best manner of conducting our cause to which they most heartily wished success. Thirty Jewish families have been baptized in Zytomyr only.

AMERICAN MISSION AT BOMBAY.

From the Panoptist.
Extracts from a Letter from Rev. Messrs. HALL, NEWELL, and BARDWELL, to the Corresponding Secretary of the A. B. C. F. M. dated, Bombay, April 6, 1818.

It was on the 23d of Feb. that the Saco arrived in Bombay. The next morning we had the happiness of meeting our dear friends and fellow servants, Mr. and Mrs. Nichols, Mr. and Mrs. Graves, and Miss Thurston. Their voyage had been safe and comfortable, and they were all in good health. I saw one of us waited on the Governor with your letter to him. He received it, and shortly after on a personal interview spoke of it, and also of our mission, in expressions of his accustomed liberality and kindness; and clearly intimated that there would be no objection on the part of the Bombay government.

The second day after this interview, one of us again waited on his Excellency, in company with the brethren Nichols and Graves. They were kindly received by his Excellency, who said that he had that morning written to the Court of Directors in favor of their settlement in Bombay; remarking at the same time, that the Bengal government had authority to prohibit their settlement, but that he did not expect such an interference. He added, that they would be permitted to stay, at least, a twelve-month here, and that in the mean time they need not expect any further communication from him on the subject. We next proceeded to consider the location of ourselves, and unanimously concluded, that three should remain at the station in Bombay, one proceed to Mahim, and one to Tanna. Mr. Graves immediately proceeded to Mahim, and felt inclined to settle there, which was perfectly agreeable to the feelings of all. Accordingly, Mr. and Mrs. Graves proceeded to Mahim on the 9th ult. and are now occupying the house which Mr. Newell occupied while residing there.

Mr. Nichols has chosen Tanna for his station, to which he will proceed after spending some months with us, that he may commence and pursue the study of the Maharratta language under greater advantages.

We shall now proceed to give you a general view of our missionary labors during the first quarter of the present year.

1. Our preaching. This continues the same as when we last wrote. We can now say, that for years we have preached the Gospel to the heathen, but we are constrained to take up the bitter lamentation of the prophet, "Who hath believed our report, or to whom hath the arm of the Lord been revealed?" We implore, and O may all our dear Christian friends at home daily implore, divine grace, that we may faithfully labor and not faint, remembering the blessed promise, that "he that goeth forth bearing precious seed, shall doubtless return again with joy, bringing his sheaves with him." Though we see no visible tokens of converting grace, yet we cannot avoid indulging the pleasing hope, that out of the great number who have repeatedly heard from our lips the glad tidings of the Gospel, the hearts of some have been touched; and that the unseen operations of divine truth and grace are now preparing them to turn from death unto life.

A part of the present quarter brother Newell has spent at Mahim, where he preached the Gospel to many who never heard it before; but nothing occurred there materially different from what has been observed & noticed relative to our preaching in other parts of the island; though he thought the people there less open and violent in their opposition to the truth.

The object of a Chapel, or place for public worship, we still keep in view. We have, on a thorough inquiry, found it extremely difficult to obtain any building suitable to be converted to this use, or any suitable spot on which to erect a building.

Neither can it be done without considerable expense; and as we are informed that the Board as yet are unable to make any appropriation of money for a chapel, we shall be compelled to drop this desirable object for the present.

Our preaching in English, both at our own house, and at the Thursday evening lecture in the fort, continues much the same as when we last wrote.

2. Schools. Since our last letters the number of schools has increased to eleven. Four of them are on the opposite end of the island, where it can hardly be said there was before any such thing as schooling among the natives. Consequently, we found less readiness in the people to avail themselves of the advantage of schooling for their children. This circumstance rendered it the more desirable that schools should be established among them; and we were much encouraged to find, that in less than two months about one hundred boys were collected in these four schools, with the prospect of an increased number.

The whole number of boys attending all the schools, we estimate at six hundred.—Many more are attached to the schools, and attend more or less. Probably, twice the number mentioned actually belong to the schools, making, in the course of the year, twelve hundred Jewish, Mahometan, but chiefly heathen boys, instructed in the art of reading, writing, and arithmetic; and what is much more, educated in some good degree in the knowledge of the Holy Scriptures, and the way of salvation through Jesus Christ. Here is a measure of success far exceeding our most flattering expectations. It animates our hearts, and we cannot fail to believe, that it will be not only satisfactory, but highly animating to our Christian friends at home, by whose noble liberality these schools are patronized and supported.

In these schools we seem to see a thousand Hindoo hands at work from year to year, in undermining the fabric of Hindoo idolatry. We desire to report our expressions of gratitude, first to our most merciful God, who has so exceedingly blessed us, and caused our work to prosper; and also to our dear friends at home, by whose pious liberality so many of the rising generation in India are blessed, not only with the rudiments of common learning, but also with the light of the Gospel. And we wish to assure our friends, that it is our determination to continue and extend the plan of schooling, as far as their liberality, and the blessing of God on our own exertions, will enable us. The accession of two fellow laborers, occupying the new & very important stations of Mahim and Tanna, will afford new and great facilities for multiplying the number of schools; and for superintending them in that manner, which will render them most subservient to the great object of diffusing useful learning and Christian knowledge in this benighted land.

We have just commenced the printing of a school book. It differs materially and necessarily, from our common notions of a school book. The art of spelling, as a distinct exercise for children, is unknown to the Hindoos; and from the nature of their alphabet it seems impracticable to introduce it. Consequently, the alphabet in our school book is immediately succeeded by easy lessons in reading, and the whole book is designed to inculcate the elements of Christian knowledge in easy lessons, many of which are almost entirely in the language of Scripture. We have also inserted some unobjectionable extracts from their own books. A considerable part of the book is in the form of question and answer, and will, we think, assist us materially in bringing the schools into a better form of instruction, and enable us at the examination to judge more accurately of the progress made by the boys.

3. Printing. We have just completed the printing of the Acts of the Apostles, have commenced the printing of a school book, and expect shortly to commence the printing of Dr. Taylor's translation of the Gospel of St. Matthew in the Maharratta language, at the expense of the Bombay Bible Society. The edition is to consist of 1000 copies. While this is in the press, we expect to print more or less of other articles.

The portion of the Bible which we have concluded next to print, is the book of Genesis; but we have fixed no particular time for commencing it.

The greater part of the Guzerattee Tract, (5,000 copies,) which we procured to be printed, has been distributed. The two Maharratta Tracts printed by us are very nearly exhausted, and several hundred copies of the Gospel of Matthew have also been circulated.

We would gratefully acknowledge the receipt of the English types, and other articles pertaining to the printing business, sent to us by the Board in the Saco. These, we trust, will add materially to the importance and utility of the establishment.

AMERICAN MISSION AT CEYLON.

Extract from a letter from the Rev. Messrs. MALES and POOL, to the Corresponding Secretary, dated, Jaffna, Dec. 27, 1817.

In our letters to you heretofore, we have had occasion not only to dwell largely on the special encouragements afforded us by the great Head of the church to press forward in our missionary work, but also to inform you, that we were almost entirely exempted from those perplexities and trials to which other missionaries have been subjected. But in seasons of prosperity we did not forget the lessons taught us by our Lord and his apostles, that trials of various kinds were to be expected, that we might have proper opportunity for manifesting our faith and patience, and for making full proof of our ministry among the heathen. These expected trials we begin to experience.

We have already informed you, that on

the 13th of August, brother Warren had an attack of bleeding at the lungs; that on the 6th of Oct. he left Jaffna for Colombo, that he might avoid the rainy season, when about to commence here; and that our accounts of his health after his arrival at Colombo were very favorable. We must now inform you that later accounts, particularly the last, are of an unfavorable nature, and very much damp the pleasing hope we have indulged, that his health would be so far restored, as to render it proper for him after the rain to return to his station. He has gained very little strength, and the affection of his lungs is no better. He is now residing in brother Chater's family, from whom, and also from other friends at Colombo, he receives the kindest attention. The physicians at Colombo strongly advise him to take a voyage; as they judge it the most effectual remedy for his recovery.

We have also informed you of the ill health of brother Richards, that for more than a year past he has been unable to study in consequence of weak eyes; and that for several months he has been in a debilitated state. Since we wrote, his symptoms have been alarming, and we have many fears respecting his recovery. As he is unfitted for actual service in the mission, and appears to be declining, we have lately taken into serious consideration the subject of using some more efficient means for his recovery. After deliberation, we thought it expedient that he should go to Colombo by water; and that, unless some peculiar reason should prevent, he and brother Warren should thence proceed to Bombay. Mr. Richards left Jaffna for Colombo on the 13th inst. leaving Mrs. Richards and son at Batticotta.—We have since heard that the boat in which he sailed was detained at Manar about a week, during which time Mr. Richards was very sick; but that he was so far recovered that he expected to sail for Colombo at the date of his last note, which was on the 22d inst.

The nature of the complaints of our two brethren; the advice of physicians here, and the experience we have had on the subject, particularly in the cases of Mr. Warren, and Mrs. Poor, in our passage from America, and the recovery of Mr. Bardwell's weak eyes on his passage from Bombay, are considerations which united in directing to a voyage, as the most probable means of restoring them to health.—We think also that some other purposes might be answered by their taking a voyage to Bombay. The brethren at each station will acquire a profitable acquaintance with each other's affairs, and manner of conducting the mission, and some information may be obtained, that will tend to open the way for hereafter extending our missions to the Malabar coast. The considerations here suggested appeared to be sufficient to outweigh almost the only objection to the voyage; that is, the expense of two hundred or three hundred dollars, which must be borrowed in some way, and returned.

By the removal of these two brethren in such circumstances, we feel that our strength is greatly reduced. Whether we regard them as beloved companions and fellow laborers in the mission, or as physicians, whose services our families, situated as we are, at a distance from the European settlements, greatly need, we cannot fail to regard their removal as a great affliction. But our minds are more deeply affected, when we consider its influence upon the state of the mission. Just at the time when we have completed the necessary repairs for living comfortably among the heathen, and in some degree prepared ourselves for engaging with undivided attention in the appropriate duties of the mission with pleasing prospects of success, we are deprived of half our strength. The same reasons which influenced the Prudential Committee to send us here, the additional ones contained in several of our letters, and now the reasons arising from the importance of supporting an establishment already commenced, unite in rendering it important that more missionaries should be sent without delay.

Having types in readiness, we are again reminded of our need of a printing-press and printer. Since we wrote you last, the brethren at Batticotta have obtained official permission from government to repair the public church buildings at Manepay and Changane, for the purpose of opening schools & preaching. We have now taken possession, & have permission to take possession, of eight of the most fertile & populous parishes in the district of Jaffna. These are all contiguous to each other, lying on the north-west part of the island. Truly the harvest is plentiful, but the laborers are few. The brethren at Batticotta opened a school in their house about three months ago, which now consists of forty boys who are instructed in the Tamil and English languages, and in the principles of Christianity. Besides the morning service held on the Sabbath at their house, they have lately begun to hold an afternoon service at an adjacent village with encouraging prospects of success.

The school at Tillypally is in a flourishing state. Sixteen boys are able to read with facility the Tamil and English Testament, and as many more are younger, are making good progress in both languages. A considerable number of boys have received some instruction in the school; but for various reasons have left it. The boys in the school are instructed in the principles of the Christian religion as fully as if they were the children of Christian parents. Most of them have committed to memory two or three catechisms in Tamil, and large portions from the Scriptures. They are now engaged in transcribing on *ollas* the book of Genesis. This exercise is particularly important, as the Tamil Old Testament is now out of print, & it is very desirable that the absurd

notion of this people respecting the creation of the fall of man, and commencement of society, should be corrected. On the Sabbath immediately after the morning service, the boys rehearse a part of what they have committed to memory, and are questioned respecting their knowledge of Christianity. On the 9th of Oct. being the first anniversary Sabbath of going to Tillypally, Mr. Poor preached his first sermon in Tamil. Within two or three months an important opening has presented for preaching at Tillypally in one of the principal rest houses, which is the common place of resort for the head men and others; and which we have considered one of the strong holds of heathenism. The audience is even larger than at the morning service in the dwelling-house, and is composed almost entirely of different persons.

AMERICAN BIBLE SOCIETY.

From the Christian Herald.
Quarterly Extract, published by the American Bible Society, in August, 1818.

Already has the American Bible Society begun to occupy a station among the great Bible Establishments in Christendom, which are an ornament and a blessing to the nations which gave their birth. The increasing resources of this institution, and the comparative importance of its operations, are already exciting an interest which is essential to keep alive and to cherish. To communicate to the public more frequent and extensive information of its proceedings, of the patronage which it continues to receive, the contributions to its funds, and the good opinion entertained of it by those societies or individuals who are disposed to second its views and aid its efforts, appears to be a duty incumbent on those to whom the direction of its concerns has been intrusted. The Managers of this Society are also persuaded that a more copious diffusion of intelligence relating to the progress of the Bible cause, derived from foreign as well as domestic sources, would tend to awaken and interest the public feeling in its favor, and stimulate to more active exertions in promoting it. American Christians, being generally informed of the extensive and successful operations of kindred institutions in other parts of the world, will feel an additional encouragement to aid their own National Society, whose labors are directed to the accomplishment of the same grand and beneficent design.

Under these impressions, the Board have ordered, that a Publication be issued every three months, which is to contain

1st. An account of such measures adopted by the Board during the preceding quarter as it may be expedient to publish:

2d. An account of the contributions to the funds of the Society:

3d. Extracts from the Reports and Correspondence of Auxiliary Societies:

4th. Such parts of the publications of the British and Foreign, and other Bible Societies, as it may be deemed useful to insert therein.

The concentration under the same roof of the mechanical operations carried on for the Society has greatly facilitated the systematic conducting of its business. But though the number of presses employed in printing the Bibles has been increased, the demand for the sacred volume has considerably exceeded the means of supplying it. Ten presses are now in operation for the Society and one or two more will be added as soon as they can be procured.

The following copies of the Scriptures have been printed for the Society during the last 3 months:

2,000 Octavo Bibles	4,000 Duodecimo Brevier do.
2,000 do.	2,000 do.
2,500 Octavo New Testaments	2,500 Brevier do.
1,000 Epistles of John, in the Delaware Indian, and English,	
1,000 Gospels of John, in the Mohawk & English	
The contributions in the funds of the Society, received in May, June, & July, 1818—as follows:	
From 59 Auxiliary Societies, in part for	
Bibles and New Testaments	\$738 50
7 Bible Societies not auxiliary, do.	763 00
7 Char. and Relig. Societies, do.	630 25
3 Congregational collections	41 00
Individuals, for Bibles & Testaments	350 00
3 Directors for life	1900 00
66 Ministers, members for life	221 00
13 other members for life	63 00
15 annual contributors	

Total in the 1st quarter of the 3d year \$11,549 50

The Treasurer of the American Bible Society has acknowledged the receipt of \$2,951, 65, the month of August last. The Rev. Eleazer Fitch, of Yale College, is constituted a Director for life; and the following Clergymen Members for life: Rev. Eliakim Phelps, of Brookfield, Mass.; Rev. Elisha Fisk, of Wrentham, Mass.; Rev. John Daniel Stone, of Provincetown, Mass.; Rev. John Dodge, of Haverhill, Mass.; Rev. Moses Sawyer, of Henniker, N. H.; Rev. Freeman Reynolds, of Wilmington, N. H.; Rev. Benj. H. Rice, of Peterborough, N. H.; Rev. John Fryar, of Sheburn, N. Y.; Rev. Wm. Millmore, of Falmouth, Me.; Rev. Jonathan Homer, of Newton, Mass.; Rev. Samuel Dana, of Marblehead; Rev. Chester Wright, of Montpelier, Vt.; Rev. Francis Heron, of Pittsburgh, Penn.; Rev. Joseph L. Mills, of Beckley, Mass.; Rev. Thomas Andros, of Berkeley, Mass.; Rev. Joseph W. Curtis, now at Windsor, Vt.

The Eighth Anniversary of the New-England Bible Society was held at Burlington on Tuesday last. The venerable President, Dr. Eli Boudinet opened the business of the meeting with an Address. The Annual Report was then read; and interesting and impressive addresses were delivered by the Rev. Dr. Wharton, where delivered by the Rev. Dr. Green and the Rev. Dr. Miller of Princeton. A resolution was unanimously adopted by the Society, recommending the establishment of Bible Associations in every city and town in the State.—N. Y. Spectator.

Hillsboro' County N. H. Bible & Charitable Society. Held its annual meeting at Hopkinton, on the 2d inst. In the forenoon a public discourse was delivered at the meeting house; after which the Report of the Directors was read to the Society, which exhibited its affairs in a prosperous condition, and gave evidence of increasing attention to its interests. There appears a favorable prospect of the extension and general patronage of the institution. In the afternoon, the Society made choice of its officers for the ensuing year, when the old board were re-chosen, viz.

Hon. DAVID L. MORRILL, President.
Rev. Thomas Beede, 1st Vice President.
Hon. Joshua Darling, 2d Vice President.
Rev. E. P. Bradford, 3d Vice President.
Rev. Nathan Lord, Secretary.
Mr. Richard Boylston, Treasurer.
Rev. Stephen Chapin, Auditor.

By the Report of the Treasurer, it appears there were upwards of 300 members, and that there have been received, from different objects of the Society. From 17 towns, from which no returns have been made, above 650 dollars have been paid in. There are 24 other towns in the county. If these towns had contributed in the same ratio with the others, the amount would have exceeded 1300 dollars.—Amherst Colliery.

DOMESTIC NEWS.

CRUEL BUTCHERY.

Mobile, July 31.—The transaction stated in the following letters is the most disgraceful that stains the American character. For the honor of our countrymen we hope that we may hear of some palliating circumstances.

“The first letter mentions that five Indians were decaying in a surrender by the following stratagem. Capt. Boyle having possessed himself of their squaws and children, through them informed the Indians if they would surrender, they should receive his protection; and on these conditions they surrendered themselves prisoners.”

A 2d letter, dated Fort Claiborne, July 23d, says: “It appears that Capt. Boyle, in his excursion to the Perdido a few days since, took several prisoners, five of whom were sent to this place, and put in the jail. The Sheriff conceiving that the civil authority had nothing to do with them, ordered them to be sent to Montgomery. Four men volunteered to guard them. The guard bound the prisoners, and set out from this place this morning.”

After being absent about three hours, the guard returned, and reported that they had been attacked by a party in the woods, where they had stopped to get water. That the party ordered them to retreat, and immediately after sixteen or eighteen guns were discharged at the prisoners, and that one of the guard had musket balls shot through his clothes.

“Some of our citizens this evening went to the fatal spot, where they found the five Indians lying dead, within eight yards of each other. This is a bloody transaction, and stained with so much inhumanity, that I blush to think it was an act perpetrated among a people who have justly boasted of their humanity, and their strict observance of the rules of war.”

Buffalo, (N. Y.) Sept. 1.—A soldier was killed last week, at Fort Niagara, by one Godfrey, a corporal, who stabbed him in the side with a bayonet. The soldier was intoxicated, and the corporal was ordered to confine him in the black hole. He died immediately. Godfrey has been apprehended by the civil authority, and is in gaol.

It is stated in the *Natchez Gazette* of the 8th of August, that Mr. HUGH CHAIN, Editor of the *Louisiana Rambler*, was murdered by George B. Curtis, on the 19th of July. A quarrel, it is said, had subsisted between them for 18 months. On the day above mentioned, “Chain, while passing the house of Curtis, received some language from him which induced his return, when a severe quarrel took place between them, during which Curtis ordered Chain to depart; who replied, that being in the public road he would remain as long as he should think proper. Curtis repeated the order to him to go away, with a threat that he would shoot him if he did not. Chain persisted in remaining, when Curtis raised his gun, took deliberate aim, and shot him through the head. The muzzle of the gun being within a foot of Chain’s face—he expired in a few minutes. Mr. Chain was an industrious young man—he has left a young widow, not quite 15 years of age, to lament her loss. Curtis was arrested, and held to bail by the Parish Judge.

Shocking.—An insane man at Providence, named *Earthshaker*, few days since, cut off his own leg, near the ankle, with an axe. His leg has since been amputated, &c. the unhappy man is doing well.

FOREIGN NEWS.

LATEST FROM ENGLAND.

London dates to the 8th, and Liverpool to the 10th Aug. have been received at New-York.

The British parliament was to meet on the 2d Oct. instead of being further prorogued beyond the Christmas days, as was expected—this measure was presumed to be taken on the strong probability that Her Majesty the Queen, would not survive her present illness beyond that time. Lord Cardigan was to leave London immediately for the Congress of Sovereigns at Aix-la-Chapelle, and was to be accompanied by Mr. Baring, whose monied transactions with France, made it necessary that he should be present at the negotiation. Preparations were making in France for the evacuation of the French territory by the allied powers.—The Northern Expedition ships were spoken with, on their return, coming South, because they could get no further North, than 30. The Prussian flag has been attached to three bands without an eagle, the two outer blue, and the middle white. The Cotton market at Liverpool Aug. 10, was dull, and had declined a little. Other articles stationary. Madame Moreau, widow of the celebrated Marshal Moreau, with many other persons of distinction, in July last. It is said a French cruiser has captured the coast of Africa, a slave trader, belonging to English owners. The oldest tower of Lancaster Castle, in England, has been taken down.—It is supposed to be fifteen hundred years since it was erected. The English contemplate building some ships of war in India, and an intelligent officer has sailed from Plymouth, to inspect the building of them. They are to be built of teak, which is very superior in hardness and durability to the best European oak. Trincomalee, in Ceylon, “one of the best harbors in the world,” is to be the principal station. The English are fertile in inventions and improvements; they have now opened a new source of trade to the West Indies, by erecting a mill in London, for carding and cleaning old blankets, and stuffing them for bed-tickings, for the use of the negro population of those Islands. The Glasgow Courier proves by documents, a considerable and important diminution in the manufactures of that city, occasioned, as therein asserted, by “the rebellion in Spanish America.” At the last dates from Manchester, in England, nearly 14,000 persons, with their families, had suspended work at the Cotton manufactories, demanding higher wages, but their employers say they cannot go higher, “consistently with the existence of the trade, and where every thing is made to compare so closely with British.” We have reason to think (says a Liverpool paper), that the British government looks more seriously than it did, at the execution of the two British subjects by the Americans in Florida; and that they are collecting information on the subject.—A frigate has just been launched in Copenhagen, which the Danish papers say, will be likely to prove one of their best sailers, being built with all the improvements introduced into naval architecture, by the skill and ingenuity of the Americans.—The Dutch have got into a squabble with Ferdinand respecting the payment of a loan of about 3 millions sterling, contracted in 1807, at an interest of 5 per cent.—Spain is unable to pay; and the Dutch have become impatient under the evasive propositions they have received. “Things have come to such a pass, (says the London paper), that we should not be surprised to see the Dutch lay hold on Puerto Rico, or some point in America, near their island of Curacao, as it appears, the North Americans have done with the Floridas, and as we did, on a former occasion, with the four frigates coming from Buenos Ayres.” It seems this is the only way of getting old debts paid by Spain. The U. States have not raised up the Florida, though the British have attacked the four frigates from Buenos Ayres. The same paper remarks on the illness of the Queen of England, says—in case of her death, the new Parliament will immediately be assembled. The Queen has at present the custody of the King’s person—and it may be necessary for Parliament to meet, to put it, like lunatics’ estates into commission. It will never answer, it seems for the Prince Regent to take care of his own father; because, being the heir at law, he may be suspected of arriving at the throne by some species of indirection. Such is the compliment paid to the hereditary heir.

MARRIAGES.

In Boston, by Rev. Mr. Lowell, Mr. Thomas A. Chadwick, mer. to Miss Elizabeth Todd, daughter of late Capt. Samuel T.—By Rev. Mr. Dwight, Mr. George W. Thayer, mer. to Miss Catharine French. Mr. Harvey Belding, mer. to Miss Charlotte Meriam. In Charlestown, Mr. William Patterson, of East Hartford, to Miss Margaret Porter.—Mr. John Sweetser, to Miss Ann Cogswell.—At Cambridge, Mr. George King, to Miss Josephine Brackett.—At Weston, Mr. Daniel Lewis, to Miss Precilla Stratton.—At Brewster, Mr. Bradshaw Hall, Esq. of Castine, to Mrs. Lavina Tyler, of the former place.—At Standish, Mr. Josiah Bright, of Watertown, to Miss Amira Spring.—Mr. Stephen Paine, to Miss Patience Whitney.—At Biddeford, Samuel P. S. Thatcher, of Buxton, to Miss Jane C. D. Savage.—At Newport, John Williams, jr. of Boston, to Miss Mercy Dean.—In Hallowell Mr. James M. Blaney, of Boston, to Miss Mary Bennett.

DEATHS.

In Boston, SAMUEL BRADFORD, Esq. Sheriff of the County of Suffolk—Henry Cotton, aged 19—Emily, youngest daughter of Eldad Brown, aged 12 months.—Mr. Theophilus Lyon, aged 36.—Mrs. Sarah E. wife of Mr. Thomas Conery, aged 27.—Mrs. Belinda, wife of Mr. Thomas Welles, 24.—At Charlestown, Mr. John Wright, aged 65.—At Taunton, Miss Susan Tillinghast, daughter of the late Nicholas Tillinghast, Esq.—At Easton, Miss Patty, aged 40, daughter of Elijah Howard, Esq.—At Milton, Mrs. Abigail Tucker, aged 64, wife of Samuel T., after a long and distressing sickness, which she bore with patience and resignation. At Kennebunk, Wm. Chamberlain, aged 17.—At Hallowell, Mrs. Susan Davenport, aged 84.—At Augusta, Mrs. Sarah Ingraham, aged 59.—At Tyngham, Joseph Williams, Esq. aged 79.—At Castine, on the 20th ult. Capt. Joseph Perkins, aged 71.—At Hartford, Thomas Tisdall, Esq. aged 61.—Mr. Wm. Pratt, aged 84.—At Ellington, Mrs. Rosalinda Hyde, aged 84.—In Plymouth, N. H. on the 19th of July last, Susan, daughter of David Webster, jr. Esq. aged 22.—At Newington, Nathaniel Folsom, Esq. late naval officer at Portsmouth, aged 69.—At Charlestown, Dr. Joseph Roby.—At Alstead, Mrs. Mary, wife of the Hon. J. H. Bingham.—At Exeter, Mr. Jeremiah Leavitt.—At Haverhill, Miss Mary Walker.—At Stockbridge, Arthur Grundley, Esq. of London, but last from New-York.—At Randolph, Mr. Olive, wife of Capt. Luther Thayer, aged 47.—At Princeton, N. J. Rev. John Cruikshanks, 25.—At Norridgewock on the 21st ult. Col. James Waugh, Jun. aged 43.

Sign of DR. RUSH.—Removal.

GEORGE GOULD, Apothecary and Druggist, has removed his establishment from No. 63 Court-Street, into Elliot-Street, facing Warren-Street, where he will keep constantly on hand, DRUGS, and MEDICINES, of a genuine quality, and will give them out on as low terms as other Apothecaries generally charge.

N. B. Physicians are respectfully informed, that their Prescriptions will be personally and punctually attended to by day or night.

Plaid Silks, and Canton Crapes.

JAMES BREWER, 64, Market-street, (south side) has on hand, a fine assortment of PLaid SILKS, and CANTON CRAPES, which are offered as usual, very cheap. Also, One bale of fine India Sheetings, as usual very low. Also, an elegant assortment of Cassimere and Crap Shawls—a quantity more of those cheap Gingham, which go as usual for \$1.25, a Gown Pattern. *Lakewood*, 500 yards of fancy Muslin, at 25 cts. per yard only. Sept. 12.

REAL CAMELET CLOAKS.

KILHAM & MEARS, No. 11, State-street—No. 2, Congress-street, inform their customers and the public, that they have just received from France, one case of FRENCH POLEMIT, or HAIR CAMELET, of various shades of brown, blue, and black, a very superior article for Gentlemen’s Cloaks—are much superior to any thing which has been offered to the public for many years. Gentlemen are invited to call and leave their orders. K. & M. would just state, that they do not often appear before the public in an advertisement, but their shop will always be found to contain every article in their line of business, of the very best fabric, and at fair prices. *Idem* Sept. 12.

Bombazettes as cheap as ever!

JAMES BREWER, 64, Market-street, (south side) has just received, an extensive assortment of BOMBAZETTES, which will be sold as usual, uncommonly cheap. Also, one case extra fine Calicoes, selected in particular for the approaching season, and of the newest style, which are going rapidly. Sept. 12.

Patent Account Book and Book-Binding Manufactory.

NATHAN SAWYER, respectfully informs his friends and the public, that he continues to carry on the BOOK-BINDING BUSINESS in all its various branches at No. 4, Congress-street.

ACCOUNT BOOKS, with Patent Spring Backs, and Russia Bands, or in plain Binding, and ruled to any particular pattern, manufactured at the shortest notice.

Also, BACKGAMMON TABLES and CHESS BOARDS made in the neatest manner; and by close attention to business, he hopes he shall merit a share of public patronage. All favors thankfully received.

N. B. Old Books new bound and repaired at the shortest notice, as above.

Boston, Sept. 12, 1818.

REMOVAL.

ADAMS & FESSENDEN, inform their friends and customers that they have taken the stores,

No. 24, & 25, State-street, recently occupied by Messrs. Thomas Cushing, and Charles Scudder—where they have for sale,

A GENERAL ASSORTMENT OF HARD-WARE GOODS.

well adapted to country sales, to which they would solicit the attention of those who wish to purchase at a low price for cash or good credit.

To Let.—That part of the above Stores, formerly occupied by Mr. Thomas Cushing, for Piece Goods, being a well known stand for that business. *Idem* August 4.

WANTED to borrow for a religious purpose.

purpose, from 500 to 1500 dollars—a part of this sum to be used immediately, and the remainder in a month; to be repaid by instalments after two years, if agreeable. A line addressed to C. M. S. and left at the Recorder-office, will be duly attended to, and every information given.

NOTICE.

THE Auxiliary Education Society of the County of Plymouth, met agreeably to public notice on Tuesday, the 5th inst. at the Rev. Mr. Thomas’s Meeting-house, in Abington. The Rev. Mr. Torrey, of Plymouth, who was appointed to preach on the occasion, being absent, an appropriate sermon was delivered by the Rev. Mr. Cobb, of Rochester. The weather being very stormy, and the meeting thin, the members present voted to adjourn the meeting to the 2d Tuesday in Oct. at 11 o’clock, A. M. at the Rev. Mr. Richmond’s Meeting-house, in Halifax, at which time and place the Officers for the current year will be chosen, and a sermon preached by the Rev. Mr. Torrey, of Plymouth. A general attendance is requested. *Per Order*, G. RUSSELL, Secy. pro tem. Sept. 11. [Gazette.]

NOTICE.

Annual Meeting of the American Society for Educating Pious Youth for the Gospel Ministry, will be held at the Hall of the Massachusetts State, on Wednesday, the 30th inst. at 3 o’clock, P. M. At half past 3 o’clock, P. M. the Anniversary Sermon will be delivered in the Old South Meeting-house, by the Rev. Dr. Dana; after which a collection will be made in aid of the funds of the Society. Sept. 12. ABA EATON, Clerk.

LITERARY NOTICE.

SERMONS on Episcopacy, by Rev. GABRIEL S. OLDS.—This work in our estimation is entitled to notice. In the pursuit of it, the reader is presented with an able and scriptural defence of the purity of gospel ministers, and a forcible refutation of those claims made by Bishops—Impressed with a conviction of its value and usefulness, we desire it may be extensively read.

John Emerson, Samuel Taggart, Josiah Spaulding, Theophilus Packard, Joseph Fuld, Moses Miller, Josiah W. Cannon.

N. B. The Sermons are for sale at S. T. Armstrong’s Bookstore, Boston; Hows, New-Haven; Butler’s, Northampton; and Denio & Phelps, Greenfield. Sept. 12.

JUST RECEIVED BY

P. & C. WILLIAMS, Cornhill-square, The Sunday School Teachers’ Guide, price 25 cts. Chalmers’ Discourses, handsome edition, large type. The Genera of North American Plants, and a catalogue of the species to the year 1817, by Thomas Nuttall, F. L. S. 2 vols. \$2.50. “Occasional remarks are added, and new species also proposed and introduced, the result of personal collections and observations made from the year 1809, to the present time, throughout most of the States and Territories composing the Union.” Capt. Tukey’s Expedition to the river Zaire, usually called the Congo, published July, 1818, price \$2.50.

The Quakers, a Tale, by Elizabeth B. Lester, price 57 1-2 cts. Sketches of Lower Canada, historical and descriptive, &c. by Joseph Sampson, Esq. \$1.25. Densmore’s Russian Romance, 2 vols. \$1.75. Tales of Wonder, of Humor, and of Sentiment, original, and translated by Anne and Annabella Lempire, 2 vols. \$2.00. Sept. 12.

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Blair, 1, 12; Butterworth’s Concordance, 5; Booth’s Reign of Grace, 62 cts.; Bible Stories, 62; Buck’s Theological Dictionary, \$3, 50; Bonnet’s View of Christianity, 75 cts.; Beilsham’s Evidences, 75; Cooper’s Sermons, 2 v. \$4, 50; Clark & Fyfe’s Paraphrase on the New Testament, 5 v. 10; Clark’s (of Boston) Discourses to Young Persons, 1, 12; do. Sermons, 2, 25; Cole on God’s Sovereignty, 75 cts.; Cases of Conscience, by Pike & Heywood, \$1; Cowper’s Task, 37; Don’s Sermons, 2 v. \$1, 75; do. Thoughts in Prison, 62 cts.; do. Common Place Book, \$5, 75; Burham’s Commentary on the Revelations, 2 v. 3, 50; Doddridge’s Expositor, 6 v. 15; do. abridged, 2 v. 4, 50; do. Rise and Progress, 75 cts.; Doddridge on the Lord’s Supper, 20; Death of Abel, 50; Davies’ Sermons, 3 v. \$7; Edwards’ 20 Sermons, 1; do. Life, 37 cts.; do. Affections, \$1; do. on Virtue, 62 cts.; Erskine’s Works, 3 v. \$4, 50; do. Discourses, 2 v. 4, 25; do. Gospel Sonnets, 75 cts.; Enfield’s Prayers, 75; Fox’s Book of Martyrs, 5; Flavel on Keeping the Heart, 62 cts.; Faber on the Prophecies, \$3; Fleming on Fulfilling the Scriptures, 2; Fordyce’s Sermons to Young Women, 75 cts.; do. Addresses to Young Men, \$1; Fisher’s Concordance, 75 cts.; Flavel’s Navigation Spiritualized, 75; Fuller’s Backslider, 62; do. Gospel Worthy All Acceptation, 62; Fordyce’s Addresses to the Daily, 62; GILPIN’S Treatise on Satan’s Temptations, \$1, 25; Guyse’s Paraphrase on the New Testament, 6 v. 11; Guthrie’s Christian’s Great Interest, 1; Grosvenor’s Mourner, 37 cts.; HAWES’S Church History, 3 v. \$5; Hebrew Bible, 2 v. 14; Hervey’s Works, 6 v. 6; do. Theron and Asaph, 2 v. 75; do. Meditations, 75 cts.; do. Asaph’s Meditations, 87; Home on the Passions, 25; Hall’s Contemplations on Historical Passages of the Old and New Testament, 3 v. 5; Home’s Dialogues Concerning Natural Religion, 1; Jay’s Sermons, 2; Josephus’ Works, 3 v. 7; Jones on the Trinity, 37 cts.; Jay’s Discourses, 2 v. \$1, 75; Kett on Prophecy, 2 v. 4, 75; Knowledge and Practice of Christianity, 62 cts.; Klopstock’s Messiah, \$2; LIGHSTON’S Expository Works, 2 v. 6; Letters on Theron and Asaph, 2 v. 2; Lyttleton’s St. Paul, 62 cts.; Life of Buchanan, \$1, 25; Lowth on Isaiah, 75; Life of Joseph, 62; Law’s Serious Call, 75; MILLNER’S Church History, 6 v. 12, 50; Mosheim’s Ecclesiastical History, 12 dls.; Michaelis’ Lectures, 5; McEwen on the Types, 75 cts.; do. Essays, 75; Memoirs of Pious Women, 1, 25; Marshall’s Catechism, 37 cts.; Memoirs of Elizabeth West, 37; Moore’s Christian Morals, 1 dol.; Massillon and Bourdeloue’s Sermons, 1; Milner’s Church History, 5 v. 12, 50; New Week’s Preparation for Receiving the Lord’s Supper, 75 cts.; Newton’s Messiah, 2 v. 1, 75; do. Cardiphonia, 2 v. 1, 87; do. on the Prophecies, 3 v. 2, 50; do. on Religious Subjects, 1, 25; Necker on Religious Opinions, 1 dol.; Newton’s Works, 11 v. 11 dls.; OWEN on the Hebrews, 4 v. 14; Orton’s Expositor, (Eng. Ed.) 6 v. 15; Oliver’s Scripture Lexicon, 1, 75; Orton’s Discourses to the Aged, 1; do. Religious Exercises, 1; do. Letters to a Young Clergyman, 37 cts.; Owen on Divine Justice, 75; Orton’s Discourses on Family Worship, 75; PALEY’S Horæ Paulinae, 1 dol.; Parkhurst’s Hebrew Lexicon, 10, 50; Pool’s Annotations on the Bible, 4 v. 15; Paley’s Works, 5 v. 15; Porteus’ Lectures, 2; do. Sermons, 2; do. Evidences, 62 cts.; Poor Man’s Sabbath, 50; Paley’s Evidences, 1 dol.; do. Theology, 1; Religious Courtship, 75 cts.; Religious Memoirs, 37; SYMONDS on Revising the New Testament, 1, 37; Stennet’s Discourses, 2 v. 1, 75; Stern’s Sermons, 1; Smith on the Prophecies, 3; do. Sermons, 2; Scougal’s Life of God in the Soul of Man, 37 cts.; Stoddard on Judgment, 1 dol.; Spencer’s Life, 1; Smith on the Trinity, 1; Spence’s Sermons, 1, 50; TAYLOR’S Sermons, 2; do. Lectures, 2; VILLAGE Sermons, 3 v. 2, 25; Watts’s (Lancaster) Works, 3 v. 10, 50; Westminster Catechism Explained, 67 cts.; Watts on the Love of God, 42; do. Death and Heaven, 50; do. Guide to Prayer, 75; do. Glory of Christ, 1, 25; Whitby’s Discourses, 2 dols.; Watson’s Apology, for the Bible, 37 cts.; Wesley’s Sermons, 1, 25; Wardlaw’s Discourses on the Principal Points of the Socinian Controversy, 2, 25; Welwood’s Glimpses of Glory, 75 cts.; Watkins’ Scripture Biography, 1, 60; Witherforce’s View of Christianity, 1 dol.; Watts on Charity, 75; Zollikofer’s Sermons, 75.

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